

Quarterly Journal of the Socialist Party of Canada

25¢

VOL. 11 NO. 4

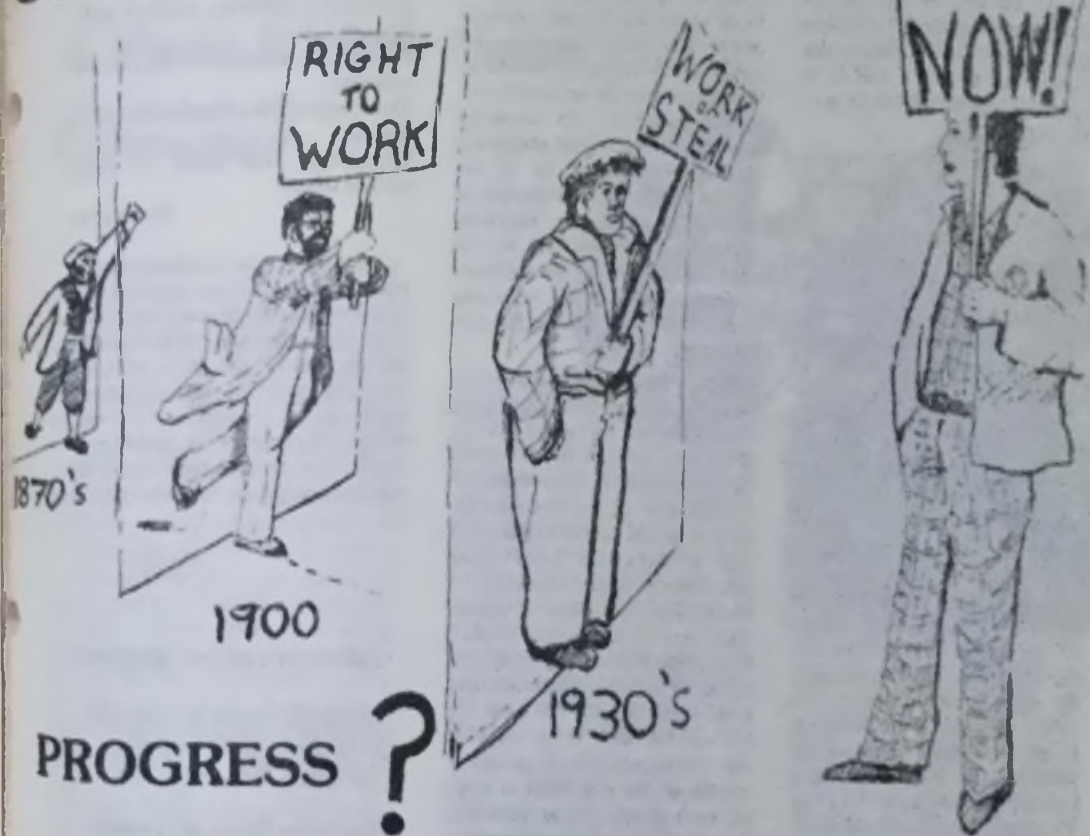
1978

Socialist Fulcrum

For A Wageless World Of Mutual Co-Operation And Free Access,
Based Upon Common Ownership And Democratic Control

WANTED
SOCIALIST
PRODUCTION

UNEMPLOYMENT



PROGRESS ?

THE QUIVERINGS OF AUSTRALIAN ACADEMICS ON MARX
MONEY

A WORLD WITHOUT MONEY: COMMUNISM

PRIVATE PROPERTY, POLICE AND PROLETARIANS

Reply To -- International Communist Current

Money

When men invented money they little suspected they were creating a new social power, the one universal power, to which the whole of society must bow.

Money or the lack of it has governed our lives, tempered our decisions, made us grasping and greedy, has filled us with envy, and has made potential scoundrels of us all.

Money! What crimes have been committed in your name? Arson, robbery, counterfeiting, murder, forgery, extortion and blackmail and what is worse, a sentence of a lifetime of labor for the benefit of someone else. Mankind has prostituted itself for its possession, and has lied and cheated in the process.

We extoll the wealthy and recognize the power that money has given them, while the poor remain wretched and unsung. Yet "blessed are the poor", the church piously says, whether in "spirit" or not, but takes great pains to maintain its power, prestige and wealth.

Money dehumanizes its users. Go to any supermarket with its plethora of attractively displayed goods to induce you to buy more than you need, and spend more than you can afford; the cash register totals your purchases, you hand over the cash, the cashier hands you the change and deftly packages the goods, the street door automatically opens and you are out. You can spend all day if you wished, wandering around the aisles amongst the goods displayed for sale, but when you get to the cash desk speed seems to be of the essence, few words if any are spoken. The cashier might just as well be the one pound of margarine you have just purchased. The social relationship is completely impersonal. You are alienated, and dehumanized.

Through the alien intermediary, money, man sees his will and his relationship with others as a cash transaction. "Is it a good buy?", is in the mind of the purchaser. "Can I gyp him without him knowing", is in the mind of the seller. With supermarkets, its large colorful boxes with small contents, odd ounces or new metric kilograms that only a calculator could unloathom, there are imaginary inflated list prices

and lower selling prices, to induce a purchase. Inflation causes further headaches.

Money is a cancer in the soul of man. He has made a god of it and a cult of it, and in the process is ruining his own personal life. It is true money satisfies a need, but man sees goods and services as so many cash items. "How much will it cost", is a thought which is ever present with him, and with good cause he is wary and mistrustful when making a purchase. If the purchase involves all his life savings, like the down payment on a house he intends to purchase, it is understandable that he can become so worried and tense that he could have a nervous breakdown, and sometimes does. People have become alienated in his social relationships, for all the qualities in the social production of goods: buildings, houses, machines, computers, clothes and food, etc., on which man has labored, are attributed to money. "Money built it, or money made it", yet money was only the cash payment.

Money is the universal equivalent. It is the commodity that circulates all other commodities, and it is bought and sold on the open market. A worker is also a commodity, similar to the sausages, salt and margarine, etc., he buys from the supermarket and his price comes in the form of wages, but unlike other commodities he produces more than he receives back in the form of wages. When there is a large surplus of other commodities they are often destroyed to keep the price up in order to maintain a higher rate of profit. No profit, no business. Capitalism is the cause of war, and when there is a large army of unemployed, the possibilities of war are much stronger. When there is a large army of unemployed and a worker becomes unproductive, the possibilities of war are stronger. During a war, the fact that there is a shortage of labor and therefore a demand for it, sends up the price of man the commodity, which governments try to offset by passing laws in parliament, and by appealing to patriotism. A worker is subject to the same laws of supply and demand as any other commodity. He is ticketed, docketed and has a social security

number. He is treated as a statistic by those who govern us. What greater insult and alienation than this, but workers in the main are not aware of this.

Since money purchases anything and everything, it has become omnipotent. The lack of it can drive men to suicide and people starve without it in a world of abundance. Money is the intermediary between human life and sustenance. Without it we are lost, with it we face a harsh cold world.

Gold yellow, glittering, precious gold?
No gods,
I am no idle votamist; roots, you dear heavens!
Thus much of this will make black white,
foul fair,
Wrong right, base noble, old young,
coward valiant

Shakespeare

Socialists will be delighted when the need for society to have money is gone, for we will know that man's best friend is no longer the amount he has in his pocket, but he will know what true friendship is when he lives in a classless society based on co-operation, where people will no longer be treated as an object to be manipulated by those who own and control the means by which we live

Sid Carr

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The following article is a translation of extracts which originally appeared in our French language organ "Socialisme Mondial" (Issue No. 9). We publish it because not only does it give a clear enough picture of future society but it also shows what we have always held, that the spread of socialist ideas does not depend exclusively on our own efforts since capitalism itself generates the idea of socialism.

The pamphlet was published by a group with the curious name of "Les amis de 4 millions de jeunes travailleurs" (the friends of 4 million young workers) which seems no longer to exist, at least

not under this name. As far as we know those who produced the pamphlet developed their ideas quite independently of us, even though the phrase "a world without money" is one we have used for years.

Two further points can be made. First, by "communism" they mean what we mean by "socialism", i.e., the stateless, moneyless, stateless society that will immediately follow capitalism. In other words, they don't subscribe to the common Leninist distortion which has "socialism" with money, wages, the State, et. (really state capitalism) as a society existing between capitalism and

communism. For us the words "socialism" and "communism" are synonymous and thus interchangeable. Although we sometimes almost exclusively use "socialism" to describe future society we don't object to this being also described as "communism" (after all that was the term Marx used). Second, we have very serious differences with them over how to achieve socialism/communism since they reject electoral action and expect the change over to be peacefully violent. In fact we can go so far as to say that their tactics, if applied would not lead to the sort of society they desire and so ably describe. Editorial Committee

A World Without Money:

Communism

Communism is the negation of capitalism; a movement produced by the development and very success of the capitalist mode of production which will end by overthrowing it and giving birth to a new kind of society. In place of a world based on the wages system and commodities must come into being a world where human activity will never again take the form of wage labour and where the products of such activity will no longer be objects of commerce.

Communism does not overthrow capital in order to restore commodities to their original state. Commodity exchange is a link and a progress. But it is a link between antagonistic parts. It will disappear without there being a return to barter, that primitive form of exchange. Mankind will no longer be divided into opposed groups or into enterprises. It will organize itself to plan and use its common heritage and to share out duties and enjoyments. The logic of sharing will replace the logic of exchange.

Money will disappear. It is not a neutral instrument of measurement. It is the commodity in which all other commodities are reflected.

Gold, silver and diamonds will no longer have any value apart from that arising from their own utility. Gold can be reserved, in accordance with Lenin's wish, for the construction of public lavatories.

Marx and Engels

Marx and Engels set themselves the task of understanding the development of capitalist society. They did not concern themselves much with description of the future world such as had monopolised the efforts of the utopian socialists. But criticism of capitalism cannot be completely separated from a commitment to communism. The historical role of money and the state can only be really understood from the viewpoint of their disappearance.

That Marx and Engels did not talk more about communist society was due, without doubt paradoxically, to the fact that this society being less near than it is today was more difficult to envisage but also to the fact that it was more present in the minds of the revolutionaries of their day. When they spoke of the abolition of the wages system in the Communist Manifesto they were understood by those they were echoing. Today it is more difficult to envisage a world freed from the state and commodities because these have become omnipresent. But having become omnipresent they have lost their historical necessity.

SO, THE
USSR IS
NOT COMMUNIST
BUT THE
USA ONCE WAS
FOR SEVERAL
CENTURIES



Marx and Engels perhaps grasped less well than a Fourier the nature of communism as the liberation and harmonisation of the emotions. Fourier however does not get away from the wages system since among other things he still wants elections to be paid even according to the health of the community rather than the fitness of their patrons.

Marx and Engels however were sufficiently precise to avoid responsibility for the bureaucracy and financial system of the "communist" countries being attributed to them. According to Marx with the coming of communism money straightway disappears and the producers cease to exchange their products. Engels speaks of the disappearance of commodity production when our intentions are. And don't let anyone speak to us about an

era of youth, as a whole rabble of Marxists has acquired the habit of doing. Our references are the Critique of the Gotha Programme and Anti-Dühring.

The end of property

What is property? This is not so simple a question to answer. Witness the polemic between Marx and Proudhon. The latter had proposed that "property is theft". Proudhon well understood that property does not originate in nature. It is the product of a society where reign relationships of power, violence and the appropriation of the labour of others. Only, if it is said that property is theft while theft is only defined with reference to property, then this is to turn round in circles.

The problem becomes more complicated when you go on from property to the abolition of property. Should all property, whether involving means of production or personal possessions, be abolished? Should it be done selectively? Should there be a radical break with all property and anything that resembles it?

Communism chooses this last proposition. It is not a question of transferring property titles but of the simple disappearance of property. In revolutionary society no one will be able to "use and abuse" a good because they are its owner. There will be no exceptions to this rule. Buildings, pins, plots of land will no longer belong to anyone, or if you like they will belong to everybody. The very idea of property will rapidly be considered absurd.

Will everything then equally belong to everybody? Will the first comer be able to put me out of my house, take my clothes or bread from out of my mouth just because I will no longer be the owner of my house, my clothes or my food? Certainly not; on the contrary, each person's material and emotional security will be strengthened. It is simply that it will not be the right of property that will be invoked as a protection but directly the interest of the person concerned. Everybody will have to be able to satisfy their hunger and be housed and clothed at their convenience. Everybody will have to be able to live in peace.

From scarcity to abundance

The right and the sentiment of property will die out in communist society because scarcity will disappear. People

will no longer have to cling to an object for fear of not being able to enjoy it any more if they let go of it for a single instant.

By what magic do you intend to bring out this fabulous era of abundance? the bourgeois will ask ironically. There's no magic about it. We will be able to make abundance appear because it is already here under our feet. It is not a question of creating it but simply of liberating it. It is precisely capital, through submitting men and nature to its yoke for many centuries, that has made abundance a possibility. It is not that communism is suddenly going to produce abundance but that capitalism artificially maintains scarcity.

In communist society goods will be freely available and free of charge. The organization of society to its very foundations will be without money.

How can we prevent wealth being grasped by some at the expense of others? Won't our society, after a moment of euphoria while people help themselves to existing resources, risk sliding into chaos and inequality before sinking into disorder and terror?

In developed communist society the productive forces will be sufficient to meet needs. The frantic and neurotic desire to consume and hoard will disappear. It will be absurd to want to accumulate things; there will no longer be money to be pocketed nor wage earners to be hired. Why accumulate tins of beans or false teeth which you won't use?

In this new world people will not have to constantly pay and keep accounts in order to feed themselves, travel about or amuse themselves. They will rapidly lose the habit. From this will spring a feeling of being genuinely free. People will feel at home everywhere. Not being constantly under surveillance they won't be tempted to cheat. Why seek to lie or build up secret stocks when you are certain of being able to have your fill?

Gradually the sentiment of property will disappear and will appear retrospectively as somewhat odd and mean. Why cling to an object or a person when the whole world is yours?

The new man will resemble his hunting and gathering ancestor who trusted in a nature which supplied him freely and often abundantly with what he needed to live and who had no worry for the morrow, over which in any case he had no control. For the man of tomorrow nature will be the world he will have himself fashioned and the abundance will

be created by his own hands. He will be sure of himself because he will have confidence in his strength and will know his limitations. He will be without worry because he will know that the morrow belongs to him. Death? It exists. But it is pointless crying over what is inevitable. The point is to be in a position to enjoy the present moment.

ALFRED LOVE

Alf arrived in Winnipeg around 1900. He decided with his wife to try his hand at running an estate. He managed to procure a homestead in Gladstone, Manitoba, but gave it up after two or three months of homesteading. Returning to Winnipeg, he joined the Party in 1912. He remained a member of the old SPC through the war years and until 1923, when the Party practically ceased to exist although the Clanon continued its publication to 1925. Alf involved himself in all phases of the Party's activities: on the soap-box, acting as chairman, or moving through the crowd displaying copies of the Western Clanon and Socialist Standard.

In 1931, Alf and one-half dozen or so members of the old SPC who had been active throughout the late 20's met to discuss the possibility of forming a Local of the SPC. One of the most important issues that was approved at this meeting was the adoption of the SPGB's "Declaration of Principles".

Shortly after this event, the Party rented a 10 x 15' room above a bakery where Alf, Alex Shepherd, George Armstrong, Fred Neale and Phil Kaiser took turns on the speakers platform. In 1932, the Party's headquarters moved to Market Street. In 1934, Alf was obliged to move to the outskirts of the city, far distant from the Local's

headquarters. He was unable to attend meetings and as a result in due course his membership lapsed.

In his late years, after the death of his wife and son, he was confined to a nursing home, where he died on June 11th, 1978, two weeks to his one hundredth birthday. His loyalty to the Party never wavered.

Why Government Policies Fail

This Statement is addressed to all people who have to work for a living.
The Majority In Society.

It is addressed to those who are unemployed or who fear they will be. To those whose "safe" job is no longer safe. It concerns those who are worried that if they find another job it will be at lower pay than the last one. It involves those who are leaving school or university and finding that the prospects at first held out are no longer there. It includes those who trusted Liberal, Social Credit, or Conservative government proposals not to let unemployment happen, and to those who support left wing organizations which in reality promise nothing basically different than the rightists. It is pertinent to those who wonder what causes unemployment and what is the solution. And to those who will consider what the Socialist Party of Canada has to say about it.

Some Facts About Unemployment

In the two hundred years of capitalism there has always been unemployment. In the 1830's, Charles Dickens sat in the Press Gallery of the British House of Commons and wrote: "This interminable struggle over the plight of the unemployed seems to have no solution and no end..." On the North American continent there have been 26 major and minor business booms and depressions since 1790. The first World War boom persisted until the end of 1920 and a depression with severe unemployment lasted two years. "Prosperity" lasted until 1929 which signaled the beginning of the worst unemployment in history. In Canada, it was computed at 19 per cent or 826,000 out of a labor force of 4,339,000. Since the second World War unemployment has at times been very low and at other times moderately high. In 1961 joblessness reached 541,000 or 8.1 per cent and in 1968 it was 356,000. In early 1978 it hovers around the one million mark or 8.9 per cent of the labor force. The real number of jobless is always more than official government figures represent. For instance, an account for Sept./Oct. 78 which includes those who have given up searching for jobs, those in government training, students gone back to school, part time workers needing full time jobs and the unemployed on Indian reserves, brings the total to 1,390,000 or 12.1 per cent.

UNEMPLOYMENT

Promises, Promises, Always Promises

Before it came to power in three provinces the CCF/NDP claimed to have a solution to unemployment, branding the "old line" parties as being insensitive to the needs of workers, but there was no appreciable change in unemployment levels beyond the normal, after they formed governments.

In 1929 a British Labor Government got its chance to deal with the problem, and tried, in co-operation with the railway union's leader, Sir Oswald Mosely, and a committee of economists (including J.M. Keynes), while the labor cabinet was in favour of cutting wages and governmental expenditure. Unemployment continued to rise to over two and a half million. After promising to never allow mass unemployment to happen again, Canadian governments now have dusted off old promises to do something about it.

Inflation

In the past few years the major parties have given similar promises of jobs for all. They were all against inflation. They spoke with a single voice because they had all swallowed the illusions of J.M. Keynes, that governments can avoid unemployment by operating an "expansionist" policy. The idea being to give people more money to spend. Money wages rose, but prices rose faster. As the Bank of Canada said, in voicing federal government policy in an annual report, it has "pursued an expansionist monetary policy, to help stimulate a demand for goods and services thereby generating more jobs."

This issue had previously come up during the Hungry Thirties when Alberta's William Abernethy first publicised the printing press currency. Creation of Money theory of Major Douglas which helped to elect the first Social Credit government in 1936. The early CCF entertained the same hollow solution in its Regina Manifesto.

Keynes made the government issue of excess paper currency (convertible to gold) a popular and common policy. This not only failed to stop unemployment but made prices rise. During the big depression of the thirties there was no major government

devaluation of currency and prices did not rise. Prices fell, along with wages. Today's depression has spawned the expression "stagflation".

Rising prices are unpopular with voters and all major parties have said they will try, or have tried to control them. Those in office have been deceptive about this as well as other problems. Example, during the years 1964 to 1970, federal governments have increased the amount of currency in circulation by 3.5 times the increases in the Gross National Product for those years. Currency devaluation is still causing prices to rise. Governments blamed inflation on: high wages and other factors. The Trudeau government has been raising prices with its right hand, and pretending to control them and keeping wages down with its left hand. The other parties have been silent about the cause of inflation.

"CAUSES" OF UNEMPLOYMENT

There are various explanations for joblessness, some of which are used by governments at times. One is that the problem is caused by inflation itself. The present federal government has blamed inflationary wages (reducing the competitiveness of Canadian exports) for factory closures, unemployment. It has urged workers to "tighten their belts", to stop struggling for money wage increases. This would mean that real wages would fall faster than they are presently, because of continuing price rises due to currency devaluation, with little difference in the unemployed rate.

Unions, executives traditionally deplore unemployment, but consistently proposed the ancient remedy of asking governments to create jobs by investing new capital. It should be obvious that neither governments nor private business can reinvest with no prospects of sales/profit. It is the absence of potential profits that caused the business turn down, and while the capitalists claim as humanitarian individuals, might like to see all their workers employed, in a class they are motivated by profit interests alone. Union executives spend a lot of money out of hard earned union funds (in addition to necessary aid to the capitalist NDP) financing fruitless protest marches ending in legislative defeat.

Continuous unemployment, rising to peaks in each depression, is a failure of capitalism. A disproportion of production in relation to markets occurs in some industries. Permanent layoffs affect other industries, unemployment leading to a depression.

In The News

State Ownership Is Class Ownership

Those workers who, from years of embitterment or disillusionment, seek to blame black or Asian immigrants for unemployment or other social problems ignore the fact that unemployment, (admitted or concealed) exists in all industrialized countries, including Russia and China. They also ignore the history of the system which has always created crises and unemployment. Seeking scapegoats sets one section of workers against another, whose real interests are the same. Such attitudes are void of any answer to the problem. The same argument holds for nationalist ideas. The interest of Canadian workers is not bound up with the interest of Canadian capitalists, or with the rulers of any other country, but with world wide class unity to end capitalism.

WHAT IS TO BE DONE?

Capitalism breeds unemployment, while promises to solve it are good for votes for the left and right wing parties that run the system. It also helps to keep wages down and serves as an "industrial reserve army" for periods of expanded production.

No depression lasts indefinitely, and at some time unemployment will fall, but only to rise again, in the next depression, and the next, unless the working class decide to take their fate into their hands.

Unlike the other parties in this country, the Socialist Party of Canada cannot offer any panacea which will rid capitalism of unemployment, crises, depressions, and all its other evils. The Socialist Party of Canada has reiterated this since its formation in 1931. The only way out is to rid the world of capitalism and replace it with a socialist system of society.

This does not mean nationalization (state capitalism) which solves no working class problem. It involves the change-over to the common ownership and democratic control of the means of production by the whole of society, with production directly and solely for use. No production for sale and profit, no price system, no wages system, no exploitation, no riches and poverty, no employment of one class by another - hence no unemployment.

There is no other way.

Now Available -

A compilation of articles from a special issue of the *Socialist Standard* plus articles from other issues of that journal of the Socialist Party of Great Britain, dealing with the history and nature of the Russian Revolution and Lenin's falsifying of Marx. Reprinted in pamphlet form by the SPC.

1.50

A legal statement on the reverse side of each receipt for purchase of transportation on the B.C. Government Ferry system explains where the ticket holder can go to determine any liability of the company, aside from transportation. The interesting part of the statement reveals in blunt language, what elected politicians and unelected ones such as news reporters, editors, "commentators" conceal, that state ownership is really capitalist ownership.

It speaks of "the carrier", (the ferry company) and "its masters, agents, servants or employees".

Which means that the firm is as any openly admitted private firm, that its owners are members of the minority master class, which leaves the purpose as profit, exploited from the only place it can be exploited from, the labor power it buys from its "servants" or employees, in the form of surplus value or unpaid labor.

A recent news item states that the Canadian "peoples" air line system, Air Canada made profits of \$23 million in the first half of 1978. Of course the fairy tale fed to the wage working electorate is that taxes from these profits are channeled to the state which then spends the money on "social" services. The relative widening of the income gap between the minority that owns and the majority that produces, should show the emptiness of that theory.

The working class pain of existence under this system is not enough to end it. The workers must also come to know how the system operates and how it causes their problems, and end their gullibility. The master class knows where its interests lie, in political propaganda to keep the exploited majority confused believing that its problems can be solved within the slave position that causes the problems.

COMRADE ONASSIS

Russian "Communist" equality somehow evaded Christina Onassis Kauzova and her newly acquired husband when the pair went apartment hunting in Moscow. As a *Victoria Times* item related (Aug 25th, 78) "many Russian (working class) couples could easily have two children and a divorce while waiting for a vacancy, for it can take up to five years to get an apartment". But this kind of inconvenience was not for the Greek heiress, who secured her hard-to-find accommodation immediately, just like any Russian state capitalist would. She said her days had been busy, (but not working for wages for herself, and state profits for the Russian owning class).

"There hasn't been time to get bored," she said. "I've been going to market, to the (special luxury) stores, to the embassy every day."

And the possibility of a pregnancy brought Dr. Effie Arabadj, her gynecologist, flying into Moscow to attend to her suspicions, for a week (Times, Sept. 18th, 78). That's the lifestyle of a capitalist, whether in a "communist" country or a capitalist one.

PARTY PUBLICATIONS

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SORRY

The following articles were crowded out of this issue due to lack of space:
Praise The Lord and Pass The
Graham Wafers

Letters To The Editor

Letter From Jamaica

They will be considered for the next issue.

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The Quiverings Of Australian Academics On Marx

A special A.B.C. Radio series 1973 broadcast lectures on "Marxism - its Theory Practice and Development." This series was later put out in book form under the title of "Marx and Beyond".

Ten leading Australian scholars took part and one prompter. All ten were professionally vague and ambiguous. They didn't appear to be concealing anything at all. They simply didn't know anything of the basics of the subject which they were all so learnedly discoursing.

The prompter, (Malcolm Long) tells of the disillusionment felt by Marxists at the failing to pieces of the 3 Internationals. The 1st breaking up during 1871: the 2nd in 1914, and the 3rd quietly dying in 1943. The Socialist Party of Great Britain, (S.P. of G.B.), and Companion Parties, were aware enough of Marxian analysis of economics and history to realize the uselessness and menace to the class conscious Socialist movement of these reform dominated "Internationals". Marx himself disbanded the 1st of these. And the S.P. of G.B. repeatedly gave out warning to the working class as to the futility of these 2 latter self styled "Internationals".

So to which "Marxists" was prompter Malcolm Long referring when he speaks of their disillusionment?

During his research into Marxian literature and history over this period 1871 - 1943, Long, with exquisite refinement failed to notice the "Socialist Standard" regular month by month publication extending in an unbroken line from 1904. Herein was, and still is, to be found Marxism unadulterated both theoretical and practical in the day by day affairs of the class struggle right down to the current September 1978 issue. But more of this further on.

One of these leading scholars, (Humphrey McQueen), severely warns potential students of Marx: "The thing you must never do in reading 'Capital' is to start at the beginning (Herein is contained) the notion of surplus value (?). That's the center of the whole of 'Capital' the whole of the three

volumes" Quite false. The first 50 pages of "Capital" deals with and fully expands upon the Labor Theory of Value. Surplus Value and its production doesn't begin until Part 3 of "Capital". He goes on emphasising the procedure he himself has followed by telling his radio listeners and book readers: "So its not very wise to begin 'Capital' from the 1st chapter of Volume One - in which Marx gives, in 20-40 pages, the theoretical statement of surplus Value." Again totally false. Humphrey suggests as a lead up, to read all and everything except from where an understanding of Marxian economics can be gained. Thus can be seen: the why and how of Humphrey's own hopeless muddle. Also this sets the pattern for the remaining 9 leading intellectuals who took part in this series for the benefit of our enlightenment.

One of these, Dr Kamenda, loosely raises the objection that Marx: "...left out of account the organizational question, the question of machines and so on" ("and so on"? what the hell is this supposed to mean?) By the "organizational question" we assume this learned worthy scholar means professional qualifications, i.e., architect, engineer, etc., all of whom are on salary or wages basis. To begin with this form of labor is neither metaphysical nor divine in origin. But of course not having studied the genesis of Marx's last volume he wouldn't know how simply and easily Marx had already answered this query so profound to our "Marxian experts." Marx tells us: "Skilled labor counts only as simple labor intensified, or rather, as multiplied simple labor, a given quantity of skilled labor being considered equal to a greater quantity of simple labor." Chapter I, Vol. I "Capital"

And it is directed simply along lines of profit making by extracting to the utmost limit the surplus labor from the laborers under its direction. When the profit margin falls below a certain percentage of the total capital invested then these professional talents become redundant and follow down the road all earlier displaced labor resulting from their organizational abilities.

As to the "question of machines", Marx, in part, answers: "...machinery considered, in and by itself, shortens the working day, whereas its capitalist use lengthens the working day, since machinery, by itself, lightens labor, whereas its capitalist use intensifies labor; by itself, it is a victory of man over the forces of nature, but, in its capitalist use, it subordinates man to the forces of nature, by itself, it increases the wealth of the producer, but, in its capitalist use, it impoverishes him." "Machinery and Large Scale Industry.. Part 4 of Capital Vol. I. But of course not having read and understood Chapter I of the same Vol. then he wouldn't understand the above reference to the "question of machines"

Much more could be written exposing the many sloppy, inane and thoroughly conventional references to "Marx and Beyond". But time and journal space limits our answer to just a few more basics and for this we must apply ourselves to Chapter I in spite of the professional advice to refrain. Marx, in the preface to the 1st German Edition acknowledges: "Every beginning is difficult holds in all sciences. To understand the First chapter, especially the section that contains the analysis, (not surplus Value), of commodities, will, therefore, present the greatest difficulty. I presuppose, of course, a reader who is willing to learn something new and therefore to think for himself." (Now we know why this study is beyond the abilities of our "intellectual superiors" and why they fear us going in and finding out for ourselves just how shallow are their abilities and how dangerous are their dire warnings to us to stay away from partaking of the Fruit from the Tree of Knowledge. We may prove to be not only equal, we may even be superior to these Godlike creatures

New
QUESTIONS OF THE DAY
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The Socialist Party of Great
Britain.
with additional chapters on -
Women and Class,
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which come raining down to us from the universities trailing clouds of dust and confusion.

The Socialist Standard and Marx

One final and chief apparent paradox of Marx never understood, (to date), by our experts is the matter of the value of commodities. These exchange in the market on the basis of values exchanging with equal values. Briefly this leads to an apparent economic stone-wall, around or over which no way can be found or forced. Marx clearly and simply expresses it thus: "To explain, therefore, the general nature of profits, you must start from the theorem that, on an average, commodities are sold at their real values, (including labor power), and that profits are derived from selling them at their values (that is in proportion to the quantity of labor realized in them. If you cannot explain profit upon this supposition, you cannot explain it at all. This seems paradox and contrary to every day observation. It is also a paradox that the earth moves round the sun, and that water consists of two highly inflammable gasses. Scientific truth is always paradox if judged by every day experience, which catches only the delusive appearance of things." "Value, Price, and Profit" Chapter VI. Marx's own emphasis.

The "Socialist Standard" July 1978 publication re-echoes the same basic question, so ignored as if it didn't exist or merely of minor significance by our University advisers. Herein we read: "If all commodities exchange according to their values, then what is the source of the surplus product, the surplus value?" From another page of the same issue we read: "But this labor power itself is a commodity and it is sold, overall, at its value - at what it takes to produce, and reproduce the worker in terms of food, clothing, housing, recreation and so on." - page 122. And again: "Marx's answer to this question is that surplus value is produced by the working class in the ordinary course of their working activity in that the value newly produced by the worker is invariably more than the value he receives in the form of wages. But how could this happen if all commodities are exchanged at their value?" - Marx's answer to this was that what the worker actually sells to the

capitalist is not labor but the ability to labor, labor power. And the value of labor power is what it costs the worker on average to maintain himself and dependents - sufficient to maintain them from one generation to the next, but clearly this is a smaller value than is produced by the working class. The difference between the value newly produced by the working class and the wages received by them is the source of surplus value." pages 134 - 135 (Dr. Kamondus mechanically states this but it is apparent he doesn't understand his own statement because he follows this up with: "But what he (the worker), is paid for is his labor, and that alone - the capitalist pays the worker only what is needed to keep the worker alive" whereas the S.S. and Marx's definition of wages is vastly wider than the money merely sufficient to keep alive the individual worker.)

However several correct definitions do emerge from this wacky University publication, (Marx and Beyond) (i) Ross Poole in discussing alienation says "alienation is when man is out of from, or estranged, or divided off from, what is properly his, and in particular from what he has himself created. Further, there is the idea that what man has created comes to have, - a certain power over him. In other words the creation dominates the creator and, as a consequence of this, man is himself diminished, he becomes less than fully human." (2) Pro Communist sympathizer Dr. Ian Turner hesitantly "postulates the emergence in the Soviet Union of something that you could call "State Capitalism" - "Well we of the S.P. of G.B. and Companion Parties have always called the Soviet system "State Capitalism" and this for 60 years.

For a Marxist however it was hardly worth the reading effort if only these two tiny grains were to be winnowed from such a barnful of chaff.

C.P. FUREY

(1) Philosopher Professor Charlesworth of the Deakin University, in the Melbourne Age 8th Sept, 1978, is given nearly a full page in which to air his views. Here are some of his twitterings: He mentions 6 "worthy" areas of University Research. A closer look at them reveal that this collective research is carefully tailored to the better

handling of status quo. In short "The artists, university intellectuals should be super-sensitive canaries warning us of poison gases in the social coal mine."

In a class divided society who is meant by "us"? Prof. Charlesworth, doesn't know it but he simply is referring to the prevailing ruling class. Charlesworth goes on: "Compared with U.S. universities those in Australia have been, and remain, shy of being caught up in contentious public issues." Yet he is able to go on to reveal how actively or passively German, U.S.A., Australian, (and we may add Russian, Chinese, etc.), universities, equally, head themselves whichever way bloweth the prevailing winds issuing forth their prevailing paymasters (tho Charlesworth himself doesn't appear to be aware of this latter aspect).

We insist that the commodity nature of the labor power of the University personnel is by no means "cloaked by their appeal to disinterested research." (Charlesworth). Again Charlesworth doesn't seem aware, or couldn't be aware of this.

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Private Property, Police And Proletarians

"The Law in its majestic equality, forbids the rich as well as the poor to beg in the streets or sleep under bridges (Anatole France)"

All Police Forces are employed by their capitalist masters to protect property (state or private) and enforce the laws of the nation concerned. They are of course, supplemented by Military, Naval and Air Forces in boot, but we are here concerned with the Police, or more to the point, members of the working class dressed in blue uniforms, generally hostile to other members of their class who may be out on strike, being evicted from their homes or perhaps disregarding the 'sanctity' of private property, fostered by the ruling class for the perpetuation of capitalism.

Ex-Proletarian very often too, assume the role of Court Bailiffs, these 'strong arm men' who have no scruples in evicting proletarians from their homes, confiscating goods and property of broken bankrupts, etc. But in the eyes of the paymasters, the Police are a 'fine body of men' when it comes to protecting their Banks, Warehouses, country mansions, etc.

However, when it comes to protecting some microscopic piece of 'Proletarian property', such as an old house in a slum clearance area, the 'sacredness' of private property, along with the 'protection' of the men in blue, vanishes into the atmosphere! As an illustration of our point, what follows is a summary of the FACTS of a case which hit the headlines in Britain in 1975, by this writer who was an 'on the spot eye witness' thereof.

The Siege of Portland Grove

Portland Grove, Falkafield, Manchester, once a street of Victorian terrace houses typical of the industrial north of England was finally demolished in Dec. 1975. But its demise at the hands of the demolition gangs of Manchester Corporation had been temporarily halted by the brave stand of the occupant of No. 15 who had refused to accept the Council's offer of £3,500 for his home which was exactly half its real exchange value. As a result of this victim's request for the market price of his house in line with the so called ethics of capitalism, he was then subjected to a campaign of terrorist harassment by the Corporation. On 4th Sept. 75, Court Bailiffs attacked his front door

with a heavy battering ram, but were repulsed by the occupant's resistance with a deluge of engine oil. After which, the heavy battering ram, left behind by the bailiffs, was then used as a barricade inside his front door by the battling defender, now hitting the headlines as "Battering Bull".

The Corporation now raised their offer to £4,500, which was still unacceptable, despite the rapidly deteriorating conditions within his battered fortress and rats running rampant all over the place from the rotting derelict shells of houses on either side.

On 9th October another large scale attack was launched with a bulldozer as a sinister new factor to reinforce the Council's cut price buying methods according to the capitalist ethic, that might is right, in their 'Best of all possible Worlds'. Before the bulldozer was brought into action, two members of the Fine body of men busied themselves dragging away the victim's car from his barricaded door to make way for the 'bulldozer' method of cut price house buying, practised by Manchester Corporation. Besieged from all sides, his roof ripped off and holed up in his hallway in the path of an oncoming bulldozer, what must be the traumatic effects on any human being by this capitalist brutality? Two hundred years ago, Burns had castigated Man's inhumanity to man, yet as rampant today as ever. Only Socialism can put an end to it. After crashing through the front garden wall, the siege was again called off for that day with threats that it would be continued.

On Monday, 1st December a fourth siege was mounted and as the writer arrived on the scene in torrential rain which never ceased all day, Police cars with 30 officers, ringed the area, as well as cars containing numerous Press Reporters and Photographers all sheltering from the downpour. In front of the door a large bulldozer stood with it's engine running but driverless. Apparently the driver had refused to co-operate and the bailiffs had given looking for a more unscrupulous one. The later on the page was again abandoned for that day. However, early the next morning a 15 ton crane was used to

crash in the walls of the besieged house, knocking the owner over the railings, he had in bricks and rubble and leaving his back which fortunately was not serious. Even the driver of the bulldozer who had refused to co-operate in this evicting act, was reported in the press as police. What the Corporation did was distasteful, someone could have been killed. Well, here off to one over at least with social conscience.

About the time this was happening in Britain, over in U.S.A. Mr. Ronald Reagan stood as a plank in his electioneering campaign "Support for working men who struggle to keep their own heads", etc. But whether members of the working class struggle to keep their homes in U.S.A. or struggle to sell them, as the rest of the world in Britain, is a NOB ISSUE. The real issue is for the working class to realize that small houses are built to live in, NOT to be BOUGHT OR SOLD, they will continue to have their struggles and not only over houses, but their eternal struggle to make ends meet from the cradle to the grave, simply because they are victims of labor power, NOT BUYERS of it! This is something 'Proletarian' and all other workers must realize. That they have a common interest, as a class to be UNITED in a worldwide movement with the parallel objective of abolishing the wages system once and for all time. Alongside that issue, of also is more Fighting a-r-ole House burns!

Finally, on Anatole France wisely discerned, the same strong arm of the law which protects the roof of a capitalist Bank, can destroy the roof of a proletarian home with equal British Justice. In fact, the scales of 'British Justice' are a remarkable "scientific" instrument, weighing with Magnitude Equality the interests of the Ruling class, AGAINST the interests of the working class!

Need we say more!

Yours for Socialism,

G.A. Fraser,
Manchester, England

International Communist Current

The British branch of the International Communist Current published a critique of the SPC's Companion Party in that country in No. 7 of its journal *World Revolution* which was rebutted in No. 1 and 2 issue of *Socialist Fulcrum*. The SPC is now obliged to reply to an attack on it by ICC's Canadian section in its periodical *Internationalism* No. 4.

INTERNATIONAL COMMUNIST CURRENT IS AND 19TH CENTURY ROMANTICISTS

The ICC is very concerned about the problems of the world's workers, and while it agrees with some of the ideas of the Socialist Party of Canada, such as Russia, China, etc. being examples of state capitalism, national liberation movements being anti Socialist and the entire developing and industrialized earth being capitalist, it does not advocate Socialism as the answer.

By Socialism is meant common ownership and democratic control by and in the interest of all the world's people of the means for producing and distributing wealth. A frontierless, classless, wageless, moneyless planet of voluntary production according to ability and free access by all to everything that people need.

The ICC's immediate goal is not Socialism. Instead it aims to capture or destroy the state at the head of an uninformed violent working class and set up workers' councils (the dictatorship of the proletariat) to educate the working class to Socialism.

To affirm that ICC's "transition period" will be a form of capitalism one only needs to consult its pamphlet *Nation or Class* to note that it intends to run the system while it educates the workers to Socialism, and its dictatorship will be over not of the proletariat.

ICC's confused difficulties arise from a nodding acquaintance with the early Marx and a captive embrace with the Bolshevik inspired leader-follower precepts of the Jacobin promoters of the French capitalist revolution. With ICC the early French leaders of capitalism and their Bolshevik heirs win out over the mature Marx.

The idea that a solidly conservative working class (left and right) will resort to violence to destroy the saved state so that ICC can fractionalize the earth more than it is now (workers' councils) to educate them to something they don't want, is far fetched to say the least. The mature Marx would have thought on too, as his view was so clearly put by Engels in his 1880 introduction to Marx's *Class Struggles in France*.

When it gets to be a matter of the complete transformation of the social organization, the masses themselves must participate, must understand what is at stake and why they are to act. That much the history of the last fifty years has taught us.

In dealing with the problems of poverty and misery by eliminating their cause, the method of ridding the earth of this system is wrapped up in the same package as the goal. Further, referring to France, Engels said:

Socialists realize more and more that no durable success is possible unless they win over in advance the great mass of the people.... The slow work of propaganda and parliamentary activity are here also recognized as the next task of the party. (Emphasis ours).

After the British section of ICC used Lenin's old distortion of Marx in *Civil War In France* to make a violent state smasher out of him (see *Socialist Fulcrum* No. 1 & 2/78) the Canadian section tries to do the same by misrepresenting but not quoting Marx's 1880 *Introduction to the Program of the French Worker's Party* by saying: Unfortunately for the SPC's argument, this Programme was a minimum programme used by the French Workers' Party in elections to win reforms for the proletariat within the capitalist system. It demanded the eight hour day, progressive income tax, equal pay for equal work and the general arming of the people. The workers' movement of the time also had a maximum programme which called for the revolutionary, and of necessity violent overthrow of the bourgeoisie state. It is for this reason that the minimum program called for the arming of the working class.

If ballots were enough there would certainly be no need for bullets.

ICC then quotes some violence from the German Ideology of Marx's younger days. ICC has attempted to twist the 1880 statement of the mature Marx for majority emancipation based on majority consciousness into ICC's opposite effect of retaining capitalism via reforms through the masses ignorantly following a few leaders.

In the preamble Marx distinctly refers to "the class of producers" taking "revolutionary action" to put themselves "in possession of the means of production." The "minimum program" for "an extension of democratic liberties, including the general arming of the people" was opposite to ICC's aim in two ways. (1) "Arming of the people" was to take place after the election, to democratize the power of the state and as an aid to development of industry for

social ownership, and such a recommendation was made in light of the backward conditions of the time or in Marx's words, "the progress of industry." ICC on the other hand advocates worker violence before and as a means of capturing state control a century after capitalism has industrialized the earth and increased the franchise immeasurably. Of Marx's 1880 "minimum program" or auxiliary to the goal of common ownership is ICC's maximum program or priority, for a "transition period" and to continuing capitalism under its 1978 ages. It appears ICC is not being merely ignorant but dishonest in this misrepresentation of Marx. He advocated in the statement that the ballot be transformed from an instrument of deception, which it was before, into an instrument of emancipation.

ICC's misrepresentation of Marx overthrow of the state being revolutionary shows the "Socialism" it is going to teach the workers after it violently takes power. This fraud is reinforced by the ICC contention that the Russian revolution was a Communist one that was later betrayed.

The workers have never attempted to establish Socialism through the parliamentary route (nor any other way) and the ICC cannot say that such an event has failed thereby proving the uselessness of that method. ICC identifies the peaceful method with reformism and apparently brands the present SPC with "reformism" and "evolutionary Socialism" because it promotes the ballot. Significantly it did not attempt to quote SPC literature to back up this weird contention.

UNIONISM

ICC erroneously urges workers to stay away from trade unions "which are everywhere an arm of the bourgeois state." They quote a *Fulcrum* (No. 1/77) to the effect that "...no matter how strenuous their efforts, the condition of the working class tends to steadily grow worse." Yes, unions are partly advantageous to employers as streamlining negotiations on the price of labor power and conditions and some union executives blunt union effectiveness by lining their pockets or steering unions in the direction of pro-capitalist political activity. But here the ICC opposes Marx and reality again. Yes, the condition of the working class does tend to grow worse, in relation to the growing power of capital. But if the workers did nothing to resist the encroachments of capital, "...they would

be degraded to one level of broken wretches past salvation" (Value, Price and Profit), and certainly not be capable of much more than perhaps blindly following leaders like ICC to the promised land.

THE OLD SOCIALIST PARTY OF CANADA

For an alleged critique of "The Socialist Party of Canada", it would have been expected that ICC would have reserved its comments for the existing organization. The old SPC expired in 1933 when the last issue of its Western Clarion came out. The original party of that name was largely non-Socialist, being made up of many members who would not qualify, knowledge-wise, for membership in the present organization, and this is probably why the ICC finds the old party attractive. Perhaps about half of its speaking and writing minority had a sound understanding of the nature of capitalist society. If its make up had been totally Socialist, it likely would not have floundered on the rocks of Bolshevism and the relaxing of the desperate pressure for unionism that characterized the earlier years in western Canada.

Marxists from the old partly reformist party, contributed to the membership of the present revolutionary party when it was organized in 1933, especially the Vancouver Local. It adopted the Object and Declaration of Principles of the Socialist Party of Great Britain, meaning that all members required a Socialist understanding. ICC's comments about the previous organization which went by that name are therefore irrelevant to the present Socialist Party. ICC's unfactual and denigrating statements about an SPC split in 1931 when most members allegedly left for the CCF or "Communist" Party and that a nucleus was absorbed into Norman Thomas's US "CCF" party at the outbreak of World War II are also irrelevant to any critique of the SPC's ideas.

BACK TO PRINCIPLES

ICC erroneously maintains that: "Today the SPC denies the proletarian character of the revolution in Russia without any analysis, etc."

(Of course it denies a "proletarian character".)

The SPC has been all analysis of the capitalist character of Russia. It published a 52 page pamphlet in 1948 - The Russian Revolution, Its Origin and Outcome, subtitled Socialist Views on Modern Russia. It published analyses in the Western Socialist from its advent and distributed more extensive Socialist Party of Great Britain pamphlets on the subject, and it still plumbs the subject in its journal.

ICC accepts the trade union consciousness part of the class struggle (or so, especially wild cat strikes and demonstrations against effects it gets upset over and denies the politics of part of the struggle, the part aimed at ending classes and the struggle between them, which involves perceiving the nature of capitalism. Its attack on this central activity is peripheral or ridiculous, not direct. For instance, it quoted out of context from the Nov. Dec. '66 Fulcrum:

When it comes to their own interests, the majority of workers are behaving like stupid bastards. The necessary knowledge for the solution is, the workers' problems have long been available, but the overwhelming majority are not searching. We have for too long sympathized with their self indulged wounds. (Emphasis ICC's)

The statement came about during the author's defense of a skit in the previous issue presenting Santa Claus as the working class, in which "it had already been established that the working class were intelligent enough to produce and run everything," and to change the system when they became aware that capitalism was the cause of their problems. For asserting that it knows the answer, SPC members were called

"self inflated striders" who have adopted the initial, counter revolutionary view on the role of the party as educators of the proletariat. Why the proletarians exclude them when they have the working class itself for the outcome of the struggle?"

The Canadian ICC's attempt to turn the tables and make the SPC look like reformers or dilute Marx like the old rich, claim the workers are victorious because of moral reforms as a result of the SPC's efforts. In its attack on the SPC's attempt the Canadian group seemed to use some twisted premises in its attempt to make a mockery and in violation of the socialist doctrine to assume that the worker's workers have the necessary moral capacity to produce and distribute the real wealth now producing the earth, but not the programs to do for themselves. The SPC points out that the system persists only because the workers continue supporting it.

But it has been established that the opportunistic ICC is the group that wants making less material and profits the business "socialist" language, of depicting the conscious masses to the shoring party. That's where the workers are now. ICC has no solution.

Readers Turn On The Stand Soapbox

Was Keir Hardy A Socialist?

From a reader whose dog ate the No. 177 FULCRUM containing the answer to his question. He named his dog after Keir Hardy of the early British Independent Labor Party. He asks if Hardy was a Socialist and wonders if the Canadian Labor Congress 1916 day of protest against Arm Inflation Board wage suppression was an example of Socialist activity.

He says further:

"Actually, I don't think I'm a Socialist, but I'm trying to learn. The capitalist system sure as hell hasn't worked except for a few. Socialism seems to me an impossible goal that I feel we have to do it the slow way, the NDP, Labour Party, etc. At least we in Manitoba are far better off than we have ever been. Still, as you'll no doubt point out, we're living in a world of poverty, poverty and starvation, and these parties won't solve that fully."

"There are so many questions that nag at me concerning socialism and I do want the answers. I think as an impossible dream, you don't. I hope you're right."

Take care,

Ted Wilson.

Thompson, Manitoba.

Readers turn on the stand.

REPLY

Aside from pointing out that under activity is the most notable part of the living economic struggle the workers exert against capital, we would agree that the Canadian Labor Congress day of protest against federal wage controls on Oct. 14, 1916 has no attachment to Socialism. To make any headway against capital, the workers must expand their marginal knowledge of the system which exploits them with the aim of freeing themselves from its clutches. An analysis of the Moscow revolution, "Wage Labor and Capital," which you have, will reveal more of this to you. Some applies to "Value, Price and Profit." We can send you a copy.

However, the CLC day of protest was not effective union activity. It was a political attempt to protect wages, as is general union strike activity, based on reform parties that call themselves "Socialist". Such activity keeping reform parties that don't do themselves Socialist - but as it is, we must admit, has the same result, poverty and starvation. Unions are most effective during what they were created for.

Good. I am a Democrat in Politics and a Socialist in Economics. I have learned my Socialism in the New Testament, where I find and am that inspiration.

Religion was not the only barrier to working class political sophistication that Harvie preached. He also peddled that essential to all capitalist politics and proletarian ignorance, leadership. In the same address he boasted: "For twenty-four years I have been before my fellow men as a Trade Union Official and a Political Leader."

In keeping with his capitalist support, he led recruiting drives to send young workers to fight and die for the trade, resource and profit interests of their British masters during World War I. He promoted the hidebound doctrine that there is no conflict of interest between master and slave, that workers have the same interests as their exploiters, all contained in the national myth. Calling Liberal Prime Minister Lloyd George a "Socialist" undoubtedly confounded confusion. Harvie's Independent Labour Party got him into the House of Commons by opposing one Liberal and not attacking another by a 2 seat constituency, thereby making use of Liberal votes. Opportunism in Social Democratic parties is to be as much expected as in the parties which honestly admit their capitalist nature.

Canada's Labor Party.

Canada's version of a labor party mirrors the European originals. If the CCF/NDP is a "false way" to Socialism, could you supply some instances of the first step ever being made since its birth in 1932? Before a first step could be made, the CCF/NDP would have to be a Socialist Party, that is, to have the moneyless, wageless society of free access for all as its objective, and the understanding of capitalism as its theory. Because the CCF/NDP has never been a Socialist Party is the reason why it has never made a move in that direction. Instead, it has been more effective in retarding Socialism than the admitted capitalist parties have.

Periodically the media organs of the ruling class rail a round a spoke. In this respect, in 1934 the Winnipeg Free Press said, "...the CCF calls for nothing else but repairs to capitalism," and that "repairing capitalism is the way to prevent Socialism from arriving." (August 1st.)

If the workers had discerned any basic improvement in their status it would be logical to assume that they would have kept Harvie. He would likely have supported the CLC day of protest. He was not a Socialist. In an election address to the voters of Merivue Burroughs constituency in 1907, he said: "My Cause is Labour's Cause - the cause of humanity... the Cause of detailed past provincial NDP governments instead of bringing them out in favor of the admitted capitalist parties.

Socialist Party of Canada

OBJECT

The establishment of a system of society based upon the common ownership by democratic control of the means and instruments for producing and distributing wealth by and in the interest of society as a whole.

DECLARATION OF PRINCIPLES

The Socialist Party of Canada holds:

1. That society as at present constituted is based upon the ownership of the means of living (i.e. land, factories, railways, etc.), by the capitalist or master class, and the consequent enslavement of the working class, by whose labor alone wealth is produced.
2. That in society, therefore, there is an antagonism of interests, manifesting itself as a class struggle between those who possess but do not produce and those who produce but do not possess.
3. That this antagonism can be abolished only by the emancipation of the working class from the domination of the master class by the conversion into the common property of society of the means of production and distribution, and then democratic control by the whole people.
4. That as in the order of social evolution the working class is the last class to achieve its freedom, its emancipation of the working class will involve the emancipation of all mankind, without distinction of race or sex.
5. That this emancipation must be the work of the working class itself.
6. That as the machinery of government, including the armed forces of the nation, exists only to conserve the monopoly by the capitalist class of the wealth taken from the workers, the working class must organize consciously and politically for the conquest of the powers of government, in order that this machinery, including these forces, may be converted from an instrument of oppression into an agent of emancipation and the overthrow of plutocratic privilege.
7. That as political parties are but the expression of class interests, and as the interest of the working class is diametrically opposed to the interests of all sections of the master class, the party seeking working class emancipation must be hostile to every other party.
8. THE SOCIALIST PARTY OF CANADA, therefore, enters the field of political action determined wage war against all other political parties, whether alleged labor or avowedly capitalist, and calls on all members of the working class of this country to support these principles to the end that termination may be brought to the system which deprives them of the fruits of their labor, and that poverty may give place to comfort, privilege to equality, and slavery to freedom.

These seven parties adhere to the same Socialist Principles.

Socialist Party of Canada P.B. 4280,

Stn. A, Victoria, B.C., V8X 3X8

World Socialist Party of U.S.

295 Huntington Ave., Boston, Mass. 02115

Socialist Party of Great Britain

52 Clapham High Street, London, S.W.4, 7 UN

World Socialist Party of Australia

P.B. 1440, Melbourne

Socialist Party of New Zealand

P.B. 1929, Auckland

Bund Demokratischer Sozialisten

Gussardgasse 50, A-100, Vienna, Austria

World Socialist Party of Ireland

3 Pym St., Antrim Rd., Belfast, N. Ireland

"Social" services like UIC or medicare are state subsidies to help keep wages down, and have nothing to do with (not even a step toward) freeing the workers from their servitude to capitalist masters. The so-called benefits, were not brought in by the Libs. Tories and Socreds through pressure by the CCF/NDP, contrary to NDP mythology. They would have been enacted if there never had been a "reform party." Reforms are essential to

the system. On the other hand, the CCF/NDP has been very useful to its capitalist class in its mental conditioning activities, in deluding the workers into thinking that state soup bones are Socialistic. The NDP gets mass support on this myth in the boss media.

You're right, the system sure as hell hasn't worked, except for a few, which is the only way it can work.

600 GONE - SOLICE IN SOCIALISM

As a person brought up as a Christian I came to realize that what Christianity does is to attract people to it by its emotional and unreal nature. Examination of its doctrinal or even basic tenets invariably caused me to become even more confused than when I was a simple believer. It is now many years since I ceased to be a Christian and came to realize that my task as a human being is the only task relevant to me and my species, all else being simply speculation and time-wasting diversion.

You can separate Man from God and call God superhuman, you can argue that Man is in God and vice versa but, at the end of the day, what you have done is spent a lot of time talking around in circles. What I now realize - as I realized

all along but wouldn't admit to myself - is that I was running away from the real three dimensional problems of living here on Earth by speculating about things which lie outside human experience and only in the imagination.

That's not to deny the imagination of its usefulness - but what knowledge through experience has taught me is actions are far superior to words or to quote Marx "philosophers only interpret the world - the point is to change it." I know the sort of world I want and that's why I am a Socialist. As a Socialist I'm not asking for a miracle - notwithstanding the pessimists I still see the chance for a moneyless world of abundance. The pessimists allow themselves to be disheartened by

capitalist propaganda such as "you can't buck the system". Of course you can buck the system as long as there's will and determination to do so.

This is the sole task of Socialism - a channel that will end that directionless in the direction of a sane and classless society where no human need is deprived of human and material means. That's why Socialists deny that there is a new religion: they recognize it only to be a practical goal and not an impossible dream. And Socialists want to bring about one socialist world.

We must change ourselves. Neither God nor the UFOs are there to help us.

For a Socialist World.

Christianity and Socialism Part 9

The apostles' creed

THE NEW TESTAMENT implores us to believe. So do those evangelists who foist tracts upon us in the streets; and also priests of all denominations. But what is it they wish us to believe? The Apostles' Creed summarizes these beliefs of the Christian faith when it declares:—

"I believe in God the Father almighty, maker of heaven and earth; and in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell, on the third day He rose again from the dead, ascended into heaven, and sitteth on the right hand of God the Father Almighty. From whence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholic church, the communion of saints, the forgiveness of sins; the resurrection of the body, and the life everlasting."

It would be hard to find a more concise statement of the Christian faith than this Apostles' Creed. It is in fact the only real contribution to the Christian belief since the New Testament days. These positive affirmations put the position of believers admirably.

When we speak of Christianity — this is the basis of it, not leading a good life, nor loving your neighbour. These latter ideas are common to so many religions, some of them established long before Christianity. Men can do good without belief in the supernatural. They can lead a good life without believing in miracles, prayer and after-life. There is no need to believe in Ghosts or Holy Ghosts.

* If you wonder why Christ descended into hell, and on the third day rose again — turn to Matt. Ch. 12. 40.

This Creed or prayer, is a frank summary of the nonsense for which Christian mythology stands. Many Christians would be glad to see it dropped, but if it were, it would be like "emptying the bath-tub with the bath water."

For centuries millions of people have been repeating these affirmations without ever considering them carefully; hypnotising themselves into blind belief.

It is quite unthinkable for a socialist to recant this creed, for there is not a shred of evidence or proof for any of it. Therefore nobody can be a socialist and a believer in the essence of the Christian faith.

The christian church

THE CHRISTIAN Church was born out of the misery of the Roman Empire, when the peasant was being taxed out of existence; slave labour was becoming inefficient and exhausted; the burden of army and war was driving the Roman state to the brink of ruin.

In the Middle Ages the Church became the centre of Feudalism and the largest landholder: its wealth was drawn from the work and misery of the poor slave, and it resisted with all its power movements that threatened to improve the lot of the labourer.

The magnificent churches scattered over Europe are monuments today of the enormous wealth and power of the medieval Church.

The crusading lords of medieval times, who according to legend, set forth to wrest Christian kingdoms from the heathen, but in reality had much less idealistic motives, were forced to mortgage lands to the Church in order to fight the Church's battles. In England, the Church owned one-third of the land and half the wealth of the country.

When the growing commercial class, which was to carry large quantities of the wealth of England, started

over the Alps as dues to Rome became strong enough, it revolted; and under the guise of Protestantism deprived the Catholic Church of its absolute power and much of its wealth. Since then Protestantism has become the State religion in this country and has acted as a useful prop to support and sanctify capitalism. It has preached the slavish doctrines of resignation and obedience to rulers as the royal road to paradise in a mythical world to come after death.

When the capitalism system was getting firmly upon its feet in the middle of the nineteenth century, children from six years of age were employed up to sixteen hours a day in the factory bells of that time, and the Churches did not raise a finger to interfere with this diabolical system. Wilberforce, one of the shining lights of the Church, even defended it.

Not a vote was given by bishops during the sixty years of the nineteenth century for the bills introduced by men like Lord Holland and Lord Lansdowne for the saving of life, and for the removal from the statute book of bloodthirsty laws, inhuman to decent and honest men.

In the worst days of the Industrial Revolution the bishops and the clergy, with few exceptions made no protest against the long hours and inhuman conditions of the factory or mine in which men, women and children were compelled to work to save themselves from starvation. This is where the ruling class in England consolidated its power and achieved its wealth.

At the same time as the Church was doing nothing to improve the lot of the working class in this country during that terrible period, it was nevertheless actively engaged in trying to convert the heathen abroad. Almost as important as the explorer and the trader in opening up new territories to capitalist exploitation was the missionary.

The missionaries and early colonists in Africa took away the freedom of the natives and gave them a system dependant on a wages system to which they were tied. Religion helped to make native races humble and obedient and taught them the great joys of a wages system.

Pope Leo XIII, in his Encyclical on the "Conditions of the Working Classes," put it officially on record that private property, rulers and ruled, and inequalities of wealth are in accordance with natural and divine law, and must always exist. Under the heading, "The Poor must accept their lot" the Encyclical says, "As for those who possess not the gifts of fortune, they are taught by the Church that in God's sight poverty is no disgrace, and that there is nothing to be ashamed of in seeking one's bread by labour."

Today, religion is a declining force, losing its hold more and more upon the minds of the people. Events have overtaken it and left it lumbering along behind. It sees its teachings and its congregations become steadily smaller.

"For the first time since Christianity was brought to Great Britain, the great majority of its people look upon religion as something irrelevant in their lives. There is very widespread indifference to the Christian faith and a wider ignorance about this faith," Archbishop of York in "In an Age of Revolution".

The efforts of its "progressives" and "rebels" do little to arrest this decline. Its efforts to bring the Church nearer to the people by adopting a more interested attitude to economic and political problems have

little effect. After all, what are their schemes but noisier variations of the petty nostrums of Labour and Liberal reformers? Their protests lead down to the usual ones we have heard so often before—of trying to improve things a little here and there. The fundamental cause of the problems facing the world is the capitalist system itself, they leave unquestioned.

Belatedly and reluctantly, the Church is now trying to show that it is on the side of reform. But in the field it is only one among many, as it has already begun to find out. The world is full of reformers nowadays, and parties like the Labour Party can do a never-ending job of chasing after reforms, and giving the working class to support them, much more effectively than the Church. In this connection, it is remembering the fate of the organisation that did try to combine religious revivalism with political reformism—the Commonwealth Party. In the wartime atmosphere of political harmony that enveloped the Labour and Conservative Parties for a little while, it was able to make a stir, but when the real test came on the political field "Commonwealth" was very soon extinguished as a political party and, indeed as an organised force altogether. And why? Because there is only one for two parties along the reformist road—the Tories and the Labourites, both powerful enough to smother any new aspirants.

The Church will find that its new tactic of trying to win over the mass of apathetic people by pushing an organisation of social reform will come to naught. Apart from what we have said above, it is handicapped by its own teachings and traditions, which are fundamentally linked up with the interests of the ruling class. In the past the Church has faithfully played a part of consoling the slave and serving as a refuge for the oppressed. Dutifully it has held for centuries the subjected and exploited about the joys and comforts of a life to come, as compensation for the sorrows and hardships of their life on earth.

But the working class has outgrown its primitive need for consolation. It has cast off its humility and its acceptance of things as "divinely ordained".

"The influence which the Church once had on the nation has diminished; religion is now the concern of a small section of its people, its role for the whole of life is no longer made with confidence, and only very rarely treated as sacred" (In an Age of Revolution).

In such sombre colours does the Archbishop of York himself picture the situation of religion today.

The Church has now become a sort of "spiritual chemists-shop" offering various remedies and nostrums for societal ills, while the occasional confessions are a spring-cleaning for the conscience.

Religion is not nearly so important an issue as it once was. Capitalism is doing most of the work of moulding the workers minds of religious ideas. Religion is an outlet which people resort to as compensation for the trials and tribulations of what they choose to call this "vale of tears"; it is the refuge of those who are in despair from the problems that beset us under capitalism today. Against this doctrine of resignation, pessimism and hopelessness, the socialist message is one of hope and optimism.

Concluded Next Issue

Socialist Fulcrum

For A Wageless World Of Mutual Co-Operation And Free Access,
Based Upon Common Ownership And Democratic Control

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AMBITION & SUCCESS

